

M 1797

Wednesday, March 12, 1970

Group III

New York City

MR. NYLAND: If someone comes in, don't keep the door open too long.

So, we can have questions, if youlike. I think you--you have to understand that this group and Monday group are connected. There is a certain sequence because what we talk about on Wednesday, you can ask questions about on Monday. And when on Monday you ask such questions and you get an answer, maybe you want to use it and maybe then on Wednesday you may have some opinion about it. It's also of course quite possible that when you listen to Monday answers that you're not entirely satisfied or that certain things start up in you because of you asking a question. Because you know how it is when one asks a question: You have to formulate certain thoughts and certain feelings in you. And unless you make that kind of an attempt, it's quite possible that the thought or the feeling is not very clear.

When you make an attempt to formulate and put in words what really you are considering, then something takes place in your mind - as it were, forcing your mind to get clear about a question. And of course, as a result,

an answer or a discussion of that kind of a question will again then produce in you a certain reaction. It will depend very much on how serious your question is how far the answer will penetrate. And if the question is just superficial, it doesn't matter very much what kind of an answer you get, because many times when you do ask a question which is not really so serious, it stays quite definitely on the surface, that maybe that you just asked it in order to be a good fellow and that you are not really interested in the answer, or even that that what you ask, you don't want to have answered. You must understand that kind of attitude because the question which you ask is of course dependent on the kind of a state you are in. And of course that is regulated by whatever your experiences are up to that point.

When your question refers to that what you have experienced, then that experience sometimes is much weightier, that is, heavier, than the answer, particularly when the answer may not be in the direction in which you asked the question. It may be quite possible that you want a certain answer which you don't get. And to some extent, when you go through the trouble of asking a question, you may even be prejudiced about the kind of an answer you would like. When you get an answer which you don't like or which you cannot understand, there is opposition in you and you will continue with your own experience when you remain honest and serious. All of this of course depends then entirely on the kind of growth that you go through and the willingness which you then must have and you should have at all times about becoming clear about the essence of Work. And then, in the application of that what you then know, and you try to experience it in some way or other and that you put

actually to practice that what then is as knowledge in your life and becoming, I hope, because of that experience, clearer or at least that you add to it an experience of yourself, that then you must have the feeling that that experience is helping you. For that reason, it is so necessary that the answer is correct and also that the question that you ask is clear for yourself. And having asked the question, it may be that after you've asked, there is clarity but then the answer which is given may not answer anymore to your clarity. So it is constantly a reciprocal kind of exchange. And then on Wednesday you come and we talk many times about generalities and the background for Work. And even, at times then, your question you may have had is lost and only afterwards again, in thinking about it, the question comes to the foreground.

You have to expect that you will not immediately have your questions answered because these kind of ideas are not so easily understood to begin with. And the attempts that you make, even seriously, may not always yield the kind of results which you would wish; or that you are so completely on new ground because the process which one wants to try to become acquainted with, when it is a process of awareness, it is so different from the ordinary process of thought. And we are always used to try to think and to think it out and to sit and meditate and really to consider and looking at the pros and cons, and all that will require a certain mental formulation which then may lead you to a conclusion that certain things ought to be one way or another. And you will receive then, from that kind of a process in yourself, a certain amount of knowledge. And then it is quite difficult to place that kind of a knowledge next to that what could become a knowledge as a result of an awareness. One has to learn to distinguish between the two processes, both mental and both giv-

ing you information about yourself. And when the aim is to find out what is self-knowledge or what is the real knowledge for the real self, you are not entirely acquainted with the reality of knowledge and you don't know very much about the real self. And when you try to reach it by means of awareness process as a mental function, you will all the time try to substitute the process with which you are familiar, which is thought.

What is true of your intellect is also true of your feeling. But in feeling, it may be a little easier to start with and much more difficult to end up with. That is, one knows in feeling that you can deepen it, as you really want to find out what this feeling is, to whatever depths then you can go within yourself to try to have understanding as a result of feeling. But then when you want to formulate it for yourself, you reach into certain regions where your mind really has never been. And the exploration of a deep state of feeling is not really subject to the possibility to put such feelings and emotions in words. And to be able to let it go and not to define it, is for a person extremely difficult when he wants to know what is Work.

I would almost suggest that if you can--and of course I've listened to the tapes as I do on Tuesday after I receive them when you've had your Monday meeting. I listen also to the so-called after-meeting which is held by the people who we call the nucleus and that they then discuss the problems that have come up during the meeting and they criticize each other or they go over the ground again to see if the answers as given were true enough to the--to the principles of Work. And when I listen to this and sometimes I recognize a voice, and of course many times I don't, it is interesting to me to see how the relation between the question and an answer exists. And every once in a

while I feel like stopping the tape and wishing then that I could say something which I hope, and I would hope then, that might clarify it. Of course such a thing is impossible. It's also impossible that I give you an answer which then even could be played on a Monday because it is really not in the nature of that kind of a group, that I should enter in any way whatsoever. But on Wednesday I have, to some extent, a responsibility because I want to make sure that things as far as Work is concerned are quite clear. And when some mistatements have been made, I feel a responsibility that I ought to clear it up.

In order to make--make it possible to do it in that way and to have a certain contact with you in this group and those who come to Monday - of course I assume they come today - that perhaps you will remember some of the questions you answered then--you asked; and that the answer that you got may, for some reason or other, not have been satisfactory or confusing, and I will add to it what I think that I remember and maybe we can come then to some conclusion which I hope will be clearer and also at times will be a little bit more exact. I do remember a few questions and I would--remember a few people but I would like to leave it to you because I don't want to put words in your mouth. I don't want to ask so-and-so to repeat the question. I would like, however, that if there is anything that was left unclear, that the person who did ask the question and went to the trouble of formulating the question, that they then would have the freedom to ask it now. It's only to help you. I don't want to limit it to that because that is not the idea of this group. But whatever we would discuss could be of benefit to all of us.

Yah.

Questioner: To the question of--of whether too much thinking interferes with spontaneity, what would you make of that?

MR. NYLAND: Was that the question of last Monday?

Questioner: No, sir. No.

MR. NYLAND: No. You see, I think you had a question of last Monday. Let's take that first; we can talk about it a little later. All right.

Questioner: Something keeps recurring from part of the question that I asked Monday. I don't think I will be able to use the right words but in observing myself, I was asked to observe myself as if there was an 'I' outside of me, looking back at me, or looking at me impartially, not making judgment - and I had difficulty doing that. And I thought I cleared up the difficulty but I--the question is, can what is observing me come within instead of always being without?

MR. NYLAND: Yah. I think I remember your question. And the difficulty that you had to overcome was that your--your mind constantly had thoughts in it and then you heard it (in) you. Was it the question where you considered the 'I' to be on the ceiling or everywhere? What was the problem?

Questioner: The problem is that I could not agree that 'I' was on the ceiling and I could not agree that 'I' was a point. I could agree that 'I' could possibly be outside of you unless--until such time as you allowed it to be admitted.

MR. NYLAND: No, I think you're quite right. 'I' is never outside of you.

The sole reason why we say, 'as if outside', is simply to indicate that that what--if it could be outside, could be more objective because we are used to

something, when it is not part of me and when it happens to be outside, that that what is outside could be objective to me simply because I could be objective to something that is outside. So the concept of Objectivity is a little easier understood when I say it is as if it is outside. And then sometimes, when one says it is like a presence to me when I am walking up and down, then it is as if something is outside. But in reality it must take place within me. So have that kind of clear that where this kind of a development could take place and I talk about the mental functioning, it, is quite definitely something that starts in one's brain when one wants to have a so-called observation of oneself. And that also that it can take place in one's emotional center when it is like a presence to oneself; as if again something is present to me, but in reality it must be within me. So it is only used as a matter of speech in order to make it clear that it has to be a function in an objective sense.

It's utterly impossible for me to project something outside of me which then even I can imagine to be there. It can never have the reality. The--at most I can say that I have an atmosphere and that then, that atmosphere belonging to me, I could put something in it as if I could project it into that atmosphere. But if it is that way and part of me, I never could expect that if something is in my mag--imagination there, that it could start to function with a certain equipment that I think that is necessary.

You see, when I talk about being able to gather facts about myself, I have to have an instrument that is capable of doing it. And when it is the division between a mind and a feeling, and if we talk now first about what is then the mental function, it simply means that there has to be something that is

equipped in a certain way actually to gather facts about myself. When I say about gathering facts, I have to consider the brain which is functioning exactly the same as my brain is f--gathering facts now. When I say unconsciously, the facts that I gather are conveyed to me by means of my sense organs and then become a certain kind of knowledge which settles in my brain. Then my brain is receiving impressions from the outside world. And when I think about it and what already has been deposited and which is then in my memory, I can then recall it also in my brain and consider that what was a fact of memory. But when I talk about observation and I want to have something that--to give me real knowledge, I also have to use a mental functioning as an instrument which then, in an awareness state becomes aware of myself as I am, but also giving me facts about myself. So it can never be a point and it can never be anything that is created outside of me because I have no control over anything outside of me that would function in any mental sense. So don't take it too narrow.

You see, the aim is that gradually, realizing that that what is my unconscious brain which is incapable of really giving me the true facts about myself, that the aim is that my consciousness, as I now call it, could be changed gradually into a more purer form and giving me then the real facts of myself instead of interpretations which now take place in my brain. The sole reason is that when I consider what my brain is doing, that what is a thought is always mixed with something else. It either is already connected with what is possibility of the application in ordinary life and I call it activity, and my thought then already contains the potentiality of the action; or sometimes that what I have as a thought in my brain is associated with a great many thoughts that have preceded it and, because of that, the thought as I now receive it is not entirely

pure anymore. For instance, many times, that what I see, I immediately have an opinion because I know that that what I'm seeing, I've seen before or it looks similar to something that I know about; or that what I associate with what I am seeing produces, with my memory and the association then existing, certain things that belong to the past. Sometimes that what I am seeing, my mind is not pure enough to eliminate any kind of a feeling I may have about it. And my prejudices that are there, or that what I call classification, or giving it a word, or basing it on the memory and associating it with something that is like it or similar to it makes my brain function not entirely intellectually pure but mixed up with a few of the other things that also belong to my personality. That is really the trouble that I have, that my brain at the present time is not capable of giving me true self-knowledge.

So what I wish is to have something that will start my brain to function differently from what it is functioning now, and I consider that as a difference between what we simply say unconscious brain and a conscious brain; and that the brain itself should change totally so that all the functions of the brain then become in our sense of the word objective and functioning correctly. But this of course is like an aim that when I say I am as a personality what I am now and I would like to become full-grown in order to become an individuality, it would of course include that my consciousness with which I'm now familiar would then function as an independent consciousness standing on its own feet and having no influence from anything whatsoever of either myself or the outside worlds. So be very clear about that.

That what takes place as an 'I', I now project; simply I become convinced that that 'I' ought to be objective. And in order to help my brain to

understand it, I say it is as if outside. In reality it can never be outside; it must be within. But if I say it is within, I create difficulties because if it is inside my brain, it must be at a certain place, where in the neighborhood are ordinary functions of my mind which of course will influence it. And many times one simply says that what is an objective possibility, or a faculty, or the functioning of the brain which then, in its particular department, an objective section of my brain is so closely related to that what is in the neighborhood that everything in the neighborhood is going to object to the objective faculty because the rest is subjective. And the picture that one has then is as if there is a stranger put in my brain and the department of my brain at that time, which of course unconsciously one says or subjectively is functioning, with one department for pondering, another department for formulation, another department which is closely connected with a feeling, another department which is connected with memory, another department again which is partly in between by association, another department which loves to think of the future, another department which wants to repeat what has taken place in the past and bringing it back. And all those are like neighbors when the man who comes in and says he is objective will have to fight with. And it is quite obvious he would have to fight, because at the present time the brain is totally subjective. And anything new that is introduced is for the rest of the brain like a danger. In the first place, they don't know what it is, that anything objective could exist because I have never really thought about it. And in the second place, it affects them because they're afraid that if this stranger becomes a little bit more developed that he might take over and then it will go at the expense of the brain as it exists now and they are threatened. This is

one of the reasons of saying it is as if it were outside, because I want to eliminate all such dangers which of course I know about. And I know that if I keep on thinking about it, I cannot conceive of anything that is like an enemy in a camp where people are banded together to exclude such an enemy and throw him out. If you can understand that kind of a picture, then you can understand that I must find first a place which is most congenial where he can put up his tent.

You see, if objectivity as an 'I' could be created, it would be utterly foolish to put him immediately in the presence of a great deal of animosity so that he cannot live. I also must know that when this particular 'I', whatever I want to call it, should function, it has to start in a very small way because it is still too small to fight against the others and it has to protect itself. And in the third place, when I wish to use mental machinery, I've got to use that what is still most capable of developing in the sense now that I wish. So I select something that is in my brain which is much more virgin field, if it exists. And if there is actually a section that could be more or less free, that would be the place where I would like this 'I' to start to operate. You understand it?

Questioner: Yes.

MR. NYLAND: You see, don't get too much concerned about this so-called outside projection. It cannot be because I keep on thinking. And immediately when the attempt is made of having something objective and it goes over into thought, it m--it is simply because of the close proximity of the other parts of the brain right next to it.

Sometime ago I talked about it at great length, about the possibility of a

suburban community in which there is a house that is built by a stranger. And all the houses are more or less similar because they're friends; they have been living together for quite some time. And the community is afraid; that is, this stranger is really not at home and shouldn't be, and they shun him and--and they are enemies, and they look around the fence and see: What is he doing? Building what? A telescope? What for? We have all the equipment ourselves. Why should we need something else of that kind? And then, although they may every once in a while fight among themselves because the neighbors are not always friendly, when there is a common danger then immediately the totality of the brain is against any kind of a fellow who comes in and is able or on which they have the fear that he's going to upset them.

That is the problem that we have to face because it is not easy to go from an unconscious to a conscious state, particularly when there is nothing in the brain that really is interested in it. The brain as a whole is completely convinced that it belongs to the personality, and it can answer all the questions. And why should anything objective come in? The brain is adjusted to life on Earth; and for that it is capable and it is absolutely sufficient. But when we talk about Objectivity, there is a different direction and one simply wants to use the machinery which is not as much used and of which we know that there are certain sections in the brain that are completely unused, almost rusty, although they are still capable. And that what we call the machinery of the brain is still there but, because of not using or in the early days perhaps less used or having been used in the early days and then receded and become atrophied, that then when one tries to put it in

that place, it is like the subconscious part coming to the surface and then wanting to function as something conscious. But this time the consciousness would have to be completely different from the subjective unconsciousness. This all means that the difficulty in making an 'I' and without even describing it, and something that I can say it is like an entity and when it is small it may be a couple of cells, but they definitely have force of life because that is the result of my wish. And when that wish is there, I endow this projection also imaginary because I cannot make it out of the surrounding and I cannot make it out of subjective material, so I still have to understand how can this 'I' become reality. And that is rather difficult because that is based on the assumption that that what is an 'as if' condition can change over into an actual existence. But of course it can be explained sufficiently even with one's-- with one's unconscious brain. It can simply assume that what is now imaginary functions as if it is real. And when it is real, that is, when I assume it to be real, I can assume that it can receive information about me. And the information would be like impressions given to that part of the brain. And when that what is an impression of me is reality, because I am real as my body is real, the impressions as given to the brain - that part of the brain, when that part is bombarded with real facts, will actually become real. And it's very interesting how that can take place, because this is an ordinary scientific method of making something out of an 'as if' condition. You see what I mean?

Questioner: Yes.

MR. NYLAND: Don't be limited. The difficulty is, in the question you were in the room with four feet and so forth - was that it? At the time?

Questioner: Well, that ...

MR. NYLAND: Did your question relate to that?

Questioner: That compounded the thing.

MR. NYLAND: Yes. When you do, go outside. Walk in the corridor or down the steps or walk on the street. Also exactly the same way, as if your walking has nothing to do with the direction that you want to walk; you just happen to walk. And you have a little bit more space, as it were, to come to yourself and to have much more chance that then something starts to function in your mind. And it might give you at times a realization of something else existing there while your ordinary thinking process continues. In that way, one becomes much more familiar with what one really could be. And you have to understand that there is a parallelism which is possible in which then my ordinary unconsciousness remains the line of my life and that that what I wish to create at times, starts to function at times and in a certain moment, giving me at that time a reality which is different from the subjective reality. By continuing that, gradually certain things will become much clearer and you must not take it too heavy. One walks and there I am. And now I wish that something could be there with me, without disturbing the rest. I simply try to imagine that that what is there objective is also functioning and that the reality of myself existing is registered in that part of the brain, gradually giving that part the objective facts about myself. All right?

Questioner: Thank you.

MR. NYLAND: Good. Yeh.

Bernard Rosenberg: Mr. Nyland, I understand or do I understand the importance of working in the morning at a predetermined places and time, but is it better to just come to yourself during the day or should you have a predeter-

mined time and place also during the day?

MR. NYLAND: You see, the reason for putting it at a predetermined place is that there is something in your mind which is then interested in making an attempt of a certain kind. It is really then that you make a promise with your brain that that brain will remind you of a certain something that you're interested in. Now that in itself will create in the brain a relationship between something that you call your wish and the brain, then becoming much more subject to that kind of a wish instead of being on its own and do as it pleases and just haphazardly functioning. That is the advantage of taking a spe--special time, ten o'clock or eleven or whatever it was that was mentioned, that I set myself as if there is an alarm clock in me which goes off at that time. And then, when it goes off, I'm reminded, because the unusualness of that kind of a procedure, that something then must take place. So in looking forward to it or in anticipating it, I already get to a state that I know I have to do something at that particular time. And that what I wish to do is now linked up with the desire to try to Work. And by Work then, I mean at that time I would like to have the possibility of something existing in me which is aware of myself.

So by linking it up at a certain time, I make a promise to myself and I don't leave it to my ordinary little feelings which every once in a while will give me an idea that I ought to Work. Of course, when it is deep enough within myself that I say, 'Now I really want to Work,' I can come to the same conclusion, as if the time would give me that conclusion. But you see, my brain is not primarily involved in that. It is a little bit dependent then on how I feel. When it is my brain which then is--is alarmed, as it were, which is called to a certain attention to do a certain kind of Work, my brain then, in

whatever part it is now, is already in a state ready for the process of observing.

You see, I wish my brain as a whole to understand that something is going on. And the more I give my brain the idea that there is a different kind of a force and that my brain cannot always be left to its own devices but that at times the brain also has to become part of me - I mean by that a part of my personality when the totality of my life ought to change - then I need my brain to function in conformity to that kind of a wish. So already my brain starts to, you might say, smell a rat, that something is going on. Then I have the wish: use now this opportunity for the possibility of becoming aware, again that something in my brain could function in awareness. The surrounding in which then that 'I' is projected, is not as hostile. You see what I mean?

Bernard: Yes, I do.

MR. NYLAND: It is much better that I try to engage the totality of myself in any kind of an effort because the effort always has to relate to the possibility of a--not unification but a joining together of the three parts of myself. I establish -- excuse me -- I establish in myself, when I wish to Work, a relationship between a certain section of my brain, which I call then trying to Work objectively, regarding that what is myself as body and accepting the fact of my existence as a body. But it is constantly stimulated by my wish to continue to create 'I'. And then the three centers of myself become, more or less temporarily, but in any event, at such times they come together for a very definite purpose in which all three are united. The purpose is that that what I am as a personality may at a certain time become a real individual. I say it different ways sometimes: that then I hope that as a result of these kind of attempts that 'I' and myself will grow out into three full-grown bodies. I would say also that that what I hope is that my mind will actually start to

develop into something that I could consider my Soul. And that the preparation for all of this, in the uniting of the three centers in one aim which is common to all three, then when the totality is there, that the result will be in conformity to my force.

Bernard: The best thing to do is--is--is to set a certain time?

MR. NYLAND: I believe it is helpful to do it until the brain gets a little bit more used that one is engaged in a different kind of Work.

Bernard: Say that you do come to yourself and you feel you don't have a real wish, you just should leave it go?

MR. NYLAND: If there is no real wish, there is nonsense. There is just ordinary existence. And from our standpoint, it doesn't matter what that kind of unconscious state is. That is, from our standpoint, it has nothing to do with the desire for Objectivity or a different kind of life based on consciousness and conscience. But it does not exclude that that what I am in ordinary life sometimes is more conducive to the possibility of Work than other times. So when I find out that when there is no wish, I simply say, 'Well, there is no wish.' I don't force myself.

A wish has to be based on the realization of what I am. A wish is not because God tells me to do certain things. I have to come to conclusion that that what I am requires on my part something that I call Work. And when I somehow or other cannot see it that way; or when there is so little desire for that kind of life; or when there is really a satisfaction in which I now live, and I don't want to be interrupted because I am happy; or that that what I am doing in ordinary life engages me so much that there is very little energy left for any kind of a wish for something else, that I am identified with what

I'm doing - then I have no chance whatsoever because there is no room any-more for a wish. And I simply say, if I realize that, that this is not the right time. You see?

Bernard: Yes, I do.

MR. NYLAND: When I wish, I do! But when I don't wish, I cannot do. And if I would force it, it would be based, I say, on nonsense.

Bernard: Thank you, Mr. Nyland.

MR. NYLAND: Is that it?

Answer: Yes.

TURN CASSETTE

MR. NYLAND: Another one? Did you ask last Monday?

New Questioner: Yes. I asked two. The question that was related to the time--speaking of the specific time when I asked why. Now with regards to that and with regards to a wish, I find myself at times even getting into a double bind of even wishing for a wish because it's vague at times and general as to what it is I'm wishing for, you know, and I want it but it's not really that specific yet or strong.

MR. NYLAND: Have you ever had a wish for a wish for a wish?

Questioner: Well, that's the way it is round and around . . .

MR. NYLAND: Yah. Why stop at two? (Laughter) This is like a picture on the front of a magazine which is a picture that has in it the same picture and that picture has the same picture, et cetera. You know, make it very clear: Either I wish for something or I don't. It's not a question of a wish for a wish. The wish is sufficient to wish for something. And I cannot extend the wish by wishing for another wish. You see what I mean?

Questioner: Yes.

MR. NYLAND: I want a glass of water; I wish to drink, I drink. But I don't wish for the wish to drink a glass of water. If I want to Work, I have to have that kind of a wish. The wish must be based on the realization that Work is of value to me and that actually it could give me something that I don't ex-- that I don't possess now. The desire that then arises is based partly on the emptiness I may be in, or partly on the confusion, or partly on the misinterpretation of certain thoughts and feelings I have which I do not understand and I would like to clarify them.

It doesn't matter so much what the wish is based on as long as the wish is there, but it is very necessary to know that the wish comes from a certain place. And that must be the consideration of myself, because if I am satisfied with the way I am, there is no wish. If it is beautiful weather and I want to have rain, then I'm not satisfied with the sunshine; but if I am satisfied with the sun, I won't wish for rain. If I am satisfied with my con--unconscious states and the way my personality is, behaves and whatever it may be, even a few little minor obstacles that I can get out of the way of or that at least I can solve, I have no desire whatsoever to grow. When I consider myself full-grown or completely quite all right for ordinary life and that I am clever and have a brain, and I have a feeling I can do this and I can do that - why should I wish to Work? The wish for Working means that that what I am in ordinary life is not satisfying to a certain part within myself which is not interested in ordinary life. And that is why we talk about inner life, because if there were no inner life and only so-called outer life, I would be satisfied with everything that outer life can give me, and I make the adjustments to outer life.

If a man was only built with five sense organs, which have to do with perceptions of ordinary life, everything would be fine, but he also happens to have a heart and he happens to have a little bit of feeling, and he has every once in a while in his brain something that is a little different from what he receives by his ordinary sense organs. That is, there are certain thoughts in a man which are not entirely satisfied by the information he gets through the sense organs. When I say pondering takes, of course, that what are impressions and weighs them - but why should a ponderability in my brain actually weighing the thoughts? There's no particular reason for it unless I want to apply them. When I apply them, I then have in mind that I want to reach something with that application. The application, as long as it stays within my ordinary life on Earth - and I call it simply superficial because it is the fact of my life as I have to live it on Earth - if there is no further interest in that what I can use in my unconscious state. But if there is something I call my inner life or something I say even that is within myself as the life-giving force or what I consider essentiality or what I say that what is really myself, then I talk a different kind of a language.

If I consider my ordinary behavior forms as just an expression of life because I happen to be born on Earth, I can be quite satisfied with continuation of life on Earth as it is, and I simply say, 'Well, by the end of my life I hope I have accomplished certain things so that during his lifetime I leave my life a little easier than when I began,' and whatever the considerations may be about my life on Earth. But if one talks about inner life the relationship becomes different because then it is not my life but it's also life of other people. It is life on Earth, my consideration in thinking about that, that life

may exist somewhere else; or what I call a religious attitude, that I say, 'Life - if it exists, where does it come from, and where does it go, and what is the rest of the world or all worlds or Milky Ways, or the different things I consider as universe?' or my thoughts going into a direction of trying to fathom what is meant by infinity or that what I cannot understand at all and nevertheless I say it must exist.

Even if I start to think with my mind about my feelings, even if I consider the question that there are thoughts which are enough for me to behave in a certain way in this life and I look at my feelings and I say what are they for, because I could imagine a person existing and performing practically all his duties without having a heart - that is, as the center of his feeling. He could function, his heart would simply take care of the blood circulation. His brain would take care of the movements of his body. And the movements of his body, in whatever activity, will give satisfaction to the body itself as long as I feed it, as long as the demands and the wishes of the body are attended to. And almost I would say there are several people who exist like this, who have practically or partly not much of a feeling. One says he is a cold fish. He exists with the brain and the body but very little feeling - and does he need feeling? He only needs it when he has an extension--an extension of himself to what he wants to do, that he wants to like what he is doing; or an extension of his own life when he is in relation to someone also having life, where he wishes to do something for the other person because he says he loves her, or whatever it may be; or that he has an ambition for himself, which may be within himself, wishing to create something artistical-

cally; or that when, as he is himself, in relation to what is the totality of life as a whole and he happens to think about it, that then perhaps his life, being part of the totality of life or coming to the conclusion that life since it is not death must be eternal, that then there is a different kind of way by which he starts to feel.

So you see, what I'm interested in is first to establish the reason why I want to do some kind of Work. And I can define this now in many different ways, but mostly it is based on the fact that that what I am, I'm not satisfied with, because what I still feel is not sufficiently full-grown to help me in the direction of understanding what is the place of myself.

When the place of myself is determined by the functions of myself in this life, for a well-thinking man, it's not enough, because he's not only brain, he's not only body. Unfortunately in his feeling there is something that he says, 'I can deepen it,' when he has a desire for creation of something that is not even his own and has never existed before and he wants to make it then for the future. What for? For his self-respect or to be acknowledged? What is it in a man when he says, I want to be loved, I want to be respected, I want to be admired, I want to have people look at me and say, There is so-and-so. What is the desire in a man when he wants to become known, even in ordinary life, wants publicity? Again, what is it a man wishes when he wishes to get angry in order to relieve himself of a certain emotional state which in itself doesn't do him any good and only can give him, for himself, love for himself? And it is these kind of things that start to bother a person because he says it's quite different from my mind and even if my mind has any notion about such a thing existing, it has no language to talk to my feeling about my-

self because my feeling may not always agree with what the mind wants it to understand. These are the reasons that the man says, 'In this life on Earth, I cannot understand why my life exists on Earth. And there must be something else that I have to do.'

Then I look at myself every once in a while. And although it is not impartial, I come to the conclusion that of course I'm uncontrolled; that I lose energy head over heels; that I can say certain things without even having a brain; that I am habitually doing this and that because it's easier for me; or that I discover certain tendencies in me which are compared then to laziness or not wishing to do anything or just to sit or to press a button and eat a meal and look at TV at the same time. You see these kind of things, compared to that what a man could consider for himself to be an ideal, because you can't--you can't eliminate that, that every once in a while he has to come to the conclusion or asks himself the question, 'What am I here for?' and that then he says, 'Yes, in my life, I want to grow up.' And in what way grow up?

Where the accent is on outside conditions which satisfy me and if I could be the wisest man in the world and admired by everybody, do you think I would be satisfied? That's an interesting question, because when I look at people when they get older and they have the satisfaction of their lives, everything has come their way and they can be proud of whatever they have done, and when they at the end of the day sit in their room, are they really - I wouldn't even say happy, but satisfied with their existence? If they are, of course they die. If they are not and they don't know a way out, they commit suicide. You see,

there is a great difficulty there, because unless certain questions that I might have are answered satisfactorily, there is only one way: either I crush them and then they don't exist; but if they do remain in existence, I've got to find an answer.

Now the reason why I may want to Work may be because I have followed certain directions in certain ways, or I have become religious and I have dependent--I am dependent and have been dependent on prayer or a relation with God or a relation with my fellow man or a church or things that were advised and given to me as a certain remedy and I've tried them - I've tried all things. I've tried books, I've tried artistic at--attempts. I've tried sports; I've tried everything that I can think of to develop my body. Whatever it may be, still at the end I'm like Faust. I've worked and studied throughout, wherever, and still here I am; if you know Faust: Here I am, a fool man, a fool in the deepest sense of the word.

* You remember - have you read ALL AND EVERYTHING?

Questioner: I'm a little over half way through it.

MR. NYLAND: Hamolinadir is the type of Faust in ALL AND EVERYTHING, the scientist who gives a lecture to the science and savants of Babylon in the golden days. And he has done everything that he knows scientifically. Nobody can tell him anything; he knows it. He has become whatever it is in the eyes of a scientist, a well-known, respected man. And he gives a lecture to his confreres and he tells them that there is nothing in the world that he really doesn't know anymore, and he could talk about any kind of a subject, whatever it may be, to the greatest satisfaction. He can argue with anyone else and

convince them. And he said then at the end, 'It is not enough for me.' And then his voice becomes very sharp and he says, 'All of this, for me, is utter nonsense and I don't wish it any more. And you all, you can have whatever you wish, I don't want it.' And with that he gets up and he goes back to the door and goes out and slams the door behind him; and he goes, as Gurdjieff then relates, he goes out to grow choongary. The meaning of that is: He goes back to the soil and grows what is a plant with bulbs or roots. And that choongary is a symbolism for that he wishes to work physically in order to find for himself the satisfaction of his deepest wish which neither his mind nor his feeling could give him.

It's interesting, you see, when you look at scientists, and for that matter, look at philosophers and look at artists. Those are three; you can include religious people but they are of a little different kind of calibre, because they introduce God immediately. But if you look at those three, and if you honestly study them - whatever your inclinations are, I don't know, but whatever there is of science or of philosophy, look at the literature, look at the published reports, look what they talk about. Even if they talk biologically about the origin of life, they don't know and they come to conclusions with a great deal of hypotheses which they prove and try to convince others, and foaming at their mouth, become so convincing so that those who listen to them always will agree with them. And they themselves will agree with the others, but they are not convinced that they know the truth.

An artist, when he creates, creates and it's beautiful. When he's a good artist he says, 'No, that's not it as yet; I will create tomorrow something else.' And so he works and he creates again, and again and again. And if he remains honest, he knows he does not create art to solve all problems.

Philosophers - you know how many different opinions there are. And which one will you choose? Spinoza, or Fichte, or Kant, or whoever you wish? Who can you agree with? Renan? You see, these are the difficulties of such people. Of course, they're honest and sincere, but they do not give you for yourself that what is an equilibrium within yourself until you yourself start to develop whatever there is possible for development within yourself. And this is what I mean by motivation.

I must have a little bit of knowledge of this and that and the other. And even if I try to become religious and I go to church and I listen to someone who, in my opinion, is also unconscious, but he has a good way of talking about God. And I ask then, 'Where is God for me,' and he says, 'Up in heaven.' And then I say, 'What heaven could be on Earth. How do I get it here?' And he says, 'I don't know, but maybe sometimes there is a situation which is heavenly.' And you say, 'Yes, I agree; I know that. Every once in a while it has happened to me, but when it is still a situation. Where is it?' If I say, 'Is heaven ever possible within me?' 'Oh,' he would say, 'that's not a question you should ask. You should feel that, because I cannot tell you.' The result is always, 'I do not know.'

Ignoramus, that's what man is when it comes to the question of life. And it is only because he remains subjective in his approach. And of course it is logical that if one says if it is not to be found in subjectivity, I've got to find it. If I am bound by my subjectivity, I've got to find it in some other way which I say freedom from my subjectivity. And then I don't care if you call it objective, it doesn't matter, I want freedom. Then I say, that freedom - of what? Myself. Of what? Of my behavior, of my body, of Earth, because it's going

to come somehow or other anyhow. Someday I will have to leave leave this Earth and I want to take my life with me. But what will take my life with me? Or what will there be of me to take my life? Or what is there of me in which my life can continue? These are logical questions, ofccourse, and anyone who wants to continue to think about his life must come to some kind of conclusion which is satisfying for him. And whatever it is that is satisfactory, as long as it is enough for him, to give him equilibrium, that's the level of his being.

But I do believe that a person who continues to be honest will not be satisfied on this Earth. And I think that when he continues to be alive that he will want to find a solution now. And it is excluded from his possibility until he discovers that that what he is trying to use is subject to the same law, the law of limitations which happen to be on the Earth because the Earth is the Earth and the Earth is not the Sun. So the conclusion he reaches is: How can I as a human being go to the Sun? And how do I wish what I am now to find out what could be as a potential Sun within me? - because if then I could live there, then I know I would be free, not only from the Earth but I would be in the realization of being on the Sun, closer to the totality of all things. Again, philosophically, it doesn't matter how it is expressed, but one has to have a desire that that what is now given and what we use for life is not enough as yet and that the person who continues to wish to live should be insatiable. His thirst should always be there, in an unconscious state never to be quenched, but only in a conscious state he will not thirst any longer.

Read the Bible, read sacred books, read whatever there is within

yourself that you can read, as your own conscience, whatever you feel that you can rely on, what is there within yourself that you say, 'I am sure this is me, and now I wish to enlarge that what is me,' because my world is not yet big enough to receive or to--to encompass all the different concepts that happen to come to my brain, or all the intuitive feelings that I have which will give me understanding and I have to place it in some way and I cannot place it as yet in my ordinary life because it is not roomy enough. I look for a room for my inner life, I look for the place. I know it is there as aliveness and I say I wished it could be there in such a way that it could already be free. But how can I be free from it when at the present time it is still in prison and I don't have the key to the door? These are the considerations I consider simply for myself as a motivation why I wish to Work because if that wish is not there, then it is nonsense even to make an attempt for Work. I say, 'What for should I Work?' If I understand what I am and then I am in need for something that I know must exist for me, because there is that kind of a thirst, I will want to Work. But when there is not that kind of a thirst at a certain point, of course I will give up.

All right?

Is Vincent here? Huh? Vincent?

Vincent Bressi: I'm here, Mr. Nyland.

MR. NYLAND: Yah. Huh.

Vincent: I'm here.

MR. NYLAND: Yah. Stand up, Vincent. You see, you asked the question. You remember last week I said something about: Do anything you can in order to eliminate the processes in your mind, because every once in a while a person is so filled with thoughts and he is confused because of the tremendous quantity

of them. And he cannot do something that really goes against the existence of the capacity of his brain, of that what takes place there, almost automatically, that he has to do something in order to stop it. But you see, when I suggest that you stand on your head or hit your head, anyway you can, do something unusual for yourself, so that then, you might say, that your brain is amazed that something unusual that happens which has at the present time no explanation in your brain. Then the brain will start to think a little bit: 'Am I in the state in which I am justified to continue in that way or should I make allowance for a new kind of an experience when I stand on my head?' But it is only to stop your brain a little bit from functioning in an ordinary sense - and it has nothing to do with Work. There is no chance that when you stand on your head that will be a little 'I'. It never will be there, because the fact that you stand on your head will require all your attention and you will not be able to have any wish for an 'I' to be present to you.

It is the other way: I wish to have an 'I' to be present because I want to Work. When I now labor and become physically tired, it's quite right to be tired because it shows that I have made an attempt and my body has responded to it and then has become tired. And it is a state in which I am, then, in this tiredness, in which a certain quantity of energy is used for the restoration of my body. It creates in me a certain state of a wish to satisfy this tiredness and I say it, 'I am tired.' At the same time, the tiredness prevents my mind from having too many thoughts. And it becomes then, at that time, a very good moment or a very good time, even, to say to myself, 'Here I am and I accept my tired body as existing.' And then something can take place at that

time because, although the tiredness is also unusual, it is much more natural than standing on your head and I don't have to be identified with my tiredness. When I simply say, 'I am tired,' I still exist as a body, tired as it is, if I want to describe it. But I don't mind describing it or not describing it, because if there could be an 'I' that I could create then, that 'I' will accept my body as existing and will not describe that the body is tired. Always understand that the two processes can go together and that at certain times they can be parallel, also without interfering with each other - but that the one is long-lived because it is unconscious state which continues to exist until my body dies. The other is short-lived - sometimes the lifetime is measured by moments of existence. At the same time, the reality of that what is short-lived is far better than the reality of that what is long-lived.

So that if such facts of my existence are then stored in my memory, and I want to consider them, the facts which have been arrived at through my short-lived period I call objective: they have more value because they are more truthful. And they can help me, if I can accumulate such facts about myself, so that gradually they can substitute for the facts which have been reached in an unconscious state and which are a little, I call them, dirty, or perhaps colored, because they're not pure intellectual. They are associative; they are also connected with my feelings of liking and disliking, so they are not as real facts as the others.

You understand what I mean, because the answer was given that you could have an 'I'. You will not have an 'I'. An 'I' is the result of a different kind of a process. And it has to be a result which starts with a wish. And the wish can continue when your body is tired and that then th--after a little

while, when you are tired and then you can stand still and then you take a deep breath, as it were, you can come to yourself, even if your breath is a little short, because of the tiredness. There can be a realization, somewhere within you, that you happen to be and that there you are. If at such a time you could say, 'Here I am,' it would help you.

Vincent: Thank you.

MR. NYLAND: All right.

What other questions are there? You and you? You--you brought a question?

New Questioner: Mr. Nyland, you answered part of what I was interested in, with saying that one stands on one's--one's head, then the thought process is not as strong. But the question that I had was that . . .

MR. NYLAND: Spontaneity, you said?

Questioner: Yes. If you think too much, does that interfere with your spontaneity?

MR. NYLAND: I'm afraid so. You see spontaneity is really based on that 'no thought' process. Spont--spontaneity is an instantaneous acceptance of the result of a thought. And it is as if, in spontaneity, the thought itself as a process has become almost a point. Spontaneity is much closer related to ordinary intuition, and sometimes extraordinary intuition, but it goes over immediately from that what is either the thought or the feeling, giving me a knowledge into an activity. And spontaneity then becomes active as a result of that what I either feel or know.

So now, when my mind is filled with thoughts and a great deal of energy will go there - because the thoughts have to be maintained and there are so

many and I keep on feeding it by sending it energy - there is no particular realization that I need something else because my mind starts to predominate. And I make the adjustment that my mind is filled with thoughts and I say, well, that happens to be the case. If I want to put next to it a feeling, say I don't like my thoughts the way they are and I don't like it to be filled with thoughts, then I would go--try to go against it. But you see, my natural relation to that is: stop my thoughts and don't have them there, I don't want them. That what then starts to talk is your feeling or your dissatisfaction with having thoughts. And although there may be a little bit of a thought and a great deal of a feeling that you don't want that energy to go to the thought, that what is your feeling does not have the language of your thought process. And it cannot have an effect on the thought because it will continue.

I can never rely on a statement from my feeling that my mind will follow, and neither reversely - I cannot have a thought in a certain language which my feeling will follow. This is the constant conflict that I live under simply because my thought and my feeling, the capacity for thinking and that what is the capacity for feeling as the solar plexus have not been developed simultaneously. They were developed one after the other and for that reason they have really no contact between them. The only way by which I can avoid or try to solve that problem is that I attack my thoughts in the quantity indirectly. I do it via the possibility of waking up so that the energy that I would like to divert from now going to my thoughts, and which could be in my feeling, could then be used for the purpose of trying to create something else in the midst of such thoughts. But I am so identified with them that the chances are very, very small and I probably--I cannot do very much about it. I

have to wait at such a time because the thoughts for me are like a poison. And I cannot get away from that poison, because there is no way by which I can clean it up, and I have to wait until it has been dis--disipated on its own accord. Not all times of life, as I live it, are suitable for Work.

All right?

Questioner: So then one cannot translate his thoughts into behavior unless one has pure thoughts?

MR. NYLAND: I'm afraid that the thoughts as they are there, the thoughts which will predominate will always be translated into a behavior. Because I think although one can keep thoughts in one's brain and without having any activity as a result of that thought, sooner or later there is a conclusion reached. The conclusion may be reached by a predominant thought and some of the other thoughts may not agree with it but he who is the strongest will win out. And I think that after some time having thoughts in one's head, the process of thinking will have to go over into an activity. And by activity I don't mean that I walk - but it may be an expression on my face; it may take the form of a few words; it may actually affect my blood circulation that the thought produces a certain emotional state. It may be possible that I stand thinking and not only with the expression on my face but that my whole posture indicates that I am in a worried condition and that my thoughts are just playing the devil with me and I cannot get out. You see, many times, of course, I will frown, I will have an expression in my eyes, I may blink them too fast, I may have a snarl or a smirk on my lips, and sometimes I swear. It will come out in some way or other. And if the thought processes are of that particular kind of a nature that I will be angry, I will probably use the

rest of my body to indicate that I am angry. I will stamp my feet, or I will walk fast, or I will make a fist and I hit somebody or maybe not hit him but, in any event, I will be upset. The thoughts will come out. They're really-- the thought is not always held back by a poker face. Even a poker face at times goes over into the actuality of throwing a card on the table. But don't try to Work at such a time. It's quite useless.

If you can counteract on your own accord, not allowing too many forms of energy to go to your thought process, it will be useful. But I think, in general, when the thoughts start, they will have to run out, they have to run its own course. I don't think you can do much with them. There are certain ways by which one can counteract them. For instance, if you have a headache as a result of thoughts, that it is really as if that your forehead will burst and you cannot help it because of such tensions, you can divert that what you then feel as a headache into something else. I've explained how, in Java, some of the natives have a habit when they have a headache which they have quite often that they take a coin, a guilder, and they heat it and then after it is sufficiently heated, they put it in front of their forehead. It burns the forehead and leaves a red spot, very bad, and it is actually very painful, and the headache is gone. But you see it comes back. (Laughter)

I can temporarily fool myself. I may have my head full of thoughts but if something else happens outside of me: for instance, I walk full of thoughts and there is an accident and someone has fallen off--out of a car, and there he is on the street, and something in me being sympathetic, I run over to him, 'Can I help?' My thoughts are gone. I sit full of thoughts after dinner.

contemplating the day, trying to figure out what to do tomorrow - maybe money questions, certain worries - and the telephone rings. 'Oh, oh, you're in town. Oh, come over.' Immediately you look around the room to see if it's okay and you put a chair a little bit different and maybe there's some dirt on the rug or you chase the cats out into the kitchen or something, and you open the door. 'Come in. I haven't seen you for years and years and years.' Your thoughts are gone.

You see, spontaneity can come even with thoughts, but the thoughts are still sufficient--sufficiently l'habile - active - that they have momentum of their own and if temporarily you put a little bit of a partition so that they cannot go over, as soon as the partition is removed, there they are.

Continue now with your own thoughts in exactly the same way and then see what kind of a conclusion you will reach. If you want to Work, start very simply in what you wish to do and again I say based on a real desire, that you feel there is a need and that you actually want to reach something that is of more value than what you have at the present. You have to gain when you set out to wish to Work. You may not be able to define the kind of an aim, and only in, almost I would say, vague terms of awareness and awakening; and that that what you then hope is that in an awakened state, it will not be vague and covered by clouds but then you actually will see the truth of yourself. That after all is the aim of Work.

So I hope I'll see you next week. I hope you will have a good Monday evening and that you can ask questions based on what your experience may have been - honest, sincere, and simple.

Good night.

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